¶ A treatyse to teche a mã to dye / and not to feare dethe.

To teache a man to dye

When the only eternall & almyghtye god had create/ and made heauen and erthe and all maner of beastes/ he created also man/ after his owne Image / Adam and Eue/ and set them in Paradyse/ ther to dwel & lyue immortall / to knowe their creator and maker / to serue & honour hym.

¶ But man was dysobedient vnto God hys creator/ he despised & transgressed his cõmaundement / and cõmytted synne before hys eyes And therfore was he detected and cast out of Paradise/ and put in this worlde/ whiche was nowe vnto him no paradyse of pleasure/ but a vale of teares and mysery / where in he muste lyue in labouryng and ernyng hys lyuyng with the swete of his body / beyng subiecte vnto al mysery/ and yet at the last must nedes dye/ before he can returne vnto his maker/ from whence he came. And so by synne / dethe is come in to the worlde/ and * Ro. 5.

that vnto all mē(in so moch that no man lyueth without synne)and it is prouyded that man shal ones dye/ & after dethe commeth iudgement/as
Hebre. 9 sayth saynt Paule.

¶ we knowe then that thys is the wyl and ordynaūce of god vpon vs/ and therfore ought we mekely and wyllyngly to obey vnto this prouysion of god/ to the entent/ that by such a corporal deth ioyfully taken/ we may be assured. And that we optayne not agayne(by a newe disobedience in resistynge to dye bodelye) the deth of the soule. Euen as by the disobedience of Adam/ we haue optayned & were brought to the dethe of the body.

¶ For thys cause shulde a christen man dispose hym selfe to be obedient vnto God in thys hys ordinaunce/ wyllyngly and with a good herte to wayte and receaue thys temporall deth in what tyme so euer it dothe come vnto vs/ be it in our youthe/ or in our olde age/or els in the mydest of our lyfe/ knowynge that we do chaūge it for a lyfe that is a thou

sande

lande folde better/ and that it is god hym selfe & none other/ which dothe sende vs the deth/ether by sicknesses or by some other meane And that he which suffreth not a sparow to light on the grounde without his power and pleasur wyll not then suffre any chrysten man (whiche beleuethe and trusteth in hym/to be sycke or to dye but it were his synguler wyl and ordinaunce. As he sayth in the.x. chaptre of Mathewe) ye are better then many sparowes / for yf I do this to sparowes how moch more then shall I do for you: As it is also sayd. Sapiētie.12. God taketh great care for vs and dysposeth all thynges acordynge vnto his godly wyll. Mat.10 Mat.10 Sa.12.

¶ Nowe to come vnto thys glad minde to dye/is euery mā enstructed in this treatyse here after wrytten / and howe he may obtayne it of god which only can gyue it vs. For as sayntе James sayethe. Euery good gyfte and euery parfyte gyfte commeth downe frō the father of lyght. ¶ There are thre prynсypall Artycles whiche are an occasyon / for to

And not to feare dethe.
drawe vs backe / that we shulde not dye toyfully and with a good wyll.
¶ The fyrst and pryncypall is (syn) where the conscience is not quyet.
¶ The seconde is the iudgement of God / where we must gyue accõptes of our wordes and of our workes.
¶ The thyrde is ygnoraũce / which is that we knowe not / whyther we shall go after our dethe / and of this commeth a comen saynge. It were an easy thynge to dye / yf one dyd knowe whyther he shulde go after he is deade / these thre poyntes wyll we with goddes helpe speke more of here after.

¶ The fyrst artycle.

THe fyrst is syn which al wayes byteth and gnaweth our cõsciences / with greate thoughte that we haue not sufficiẽtly satisfyed for our synnes / fearynge lest they be not for gyuen for because that we haue no fealynge in our selues nor outwarde knowlege to certefy vs that they be pardoned vs. And therfore runne we

euer

euer before hande crienge & greatly desyringe to prolong our deth and to lyue lenger/ trustynge to do yet many mo good workes / by the whiche we may percease knowe that we haue satysfyed and optayned remyssyon of our synnes / wherfore (as it is to be iudged) a great parte of christen people haue desired to satisfy for their sinnes and to optayne pardon/ as it apereth by them that at the makynge of their testamentes ordayne a certayne nombre of masses to be song for them. And some there haue bene that haue foũded abbayes and monasteries with other houses of religion/ to the entent that they wolde be partakers of the good deades of Monkes / Freers and Preastes / of their abstinence & fastynge / of their doctrine and merites / for to supplye the negligence of their owne workes by suche good deades and merytes of other men.

* When seke to be saued by other/ then by Christe.

¶ And it is greatly to be lamented/ that so manye christen people are nowe so euyl enstructed and taught/ that they are ignorant and knowe

not that they ought only to seke and serche their helthe/ remission and satysfaccyon of theyr synnes/ at the workes and merites of Jesu Chryst: and not at their owne good deades nether at the workes nor deades of
Esa.63. any other man. As Isaie the prophete sayeth in the parson of god/ I haue pressed the wynepresse (sayth he) alone/ & of the people was there no man with me. Nowe yet though it be so that Jesus Christ hath satisfied for vs and hath optayned for vs the remyssyon of all our synnes/ yet therfore ought no man to thynke that we of our parte shulde doo no workes.

¶ we shulde always be dylygent to do good workes/ to exercise & increase in vs dayly both fayth and charyte/ flyenge synne/ crucifyeng & resistyng the euel concupiscences of our flesshe/ and mortyfyenge them/ all our lyfe longe/ and to watch diligently/ that the deuell/ the worlde/ nor the flesshe do not seduce vs prayenge vnto god faythfully and without ceasynge for his helpe/ & not for our selues onely/ but

but also for our chrysten brethren & sisterne / we shulde also helpe and succour our neyghbourers in al thynges whiche are neadfull vnto them as well in body as in soule / euen as Jesus Chryst hath ayded vs and done hys good workes / not for hym selfe but for vs.

¶ But in anywyse we muste take hede that we do none of all these afore sayde thynges for to haue helth or for to haue remyssyon of our synnes / or for to satysfye for our offences / for this apertaynyth only vnto the workes & merites of our sauiour Jesu Christ / and to his bytter passion & dethe. Therfore vnto him muste we ascrybe the remyssion & satysfaction of all our synnes. And for that oughte we to loue hym all our lyfe longe / to honour him / to serue him / & to gyue him thankes the which (as sayeth sayne Johan) loued vs fyrst. In the which and by the which derely beloued sonc / God the father had loued vs / And in hym (I meane in Christ Jesu) thorowe his bloude we haue redempcion / that is to say / re-

A cause to loue Chryste.

Johan. 2

mysſyon of our ſynnes (as ſaynte Paule) accordynge to the ryches of
Ioſua.1. his grace. This thynge doth ſaynt Paule & al the holy ſcripture declare abundantly vnto vs / bothe in the olde and alſo in the newe teſtament/ affirmynge that Jeſus Chriſt is the lambe of god whiche was offred for vs and hath only put away the ſynnes of the worlde / of the whiche yf it pleaſe god we wyll ſome what declare.

¶ And fyrſt we wyll begynne with the prophete Jſaie which(ſpeakyng
Eſa.43 in the parſon of god) ſayth. I am I am the ſame(ſayth the lorde (which putteth away your ſynnes for myne owne ſake/and wyll remembre thine iniquyties no more. Alſo it is ſpoken
Oze.13. by the prophete Oſee ſayenge:out of the power of dethe (ſayeth the lorde) I ſhall delyuer them/ and from deth wyl I redeme them. And agayne in
Oze.4.3. another place. God ſaythe by his prophete Jſaie. I am the lorde/ and without me there is no ſauyoure. It is alſo ſpoken by the apoſtle in
1.Ti.1. his Epyſtle to Timothe. Thys is a

true

true sayenge (sayeth he) and of all men worthy to be receaued / that Jesus Christ came in to the worlde to saue synners. And agayne the prophete Jsaie sayeth (spekyng styll in the person of God) Am not J the lorde and there is no god but J. A iust god / & there is none that sauyth but J. Also it is sayde in the actes of the Apostles. This mā (meanyng thrystc) is the stone refused of the buylders / whiche is made the chefe corner stone / nether is there healthe in any other / nor yet any name gyuen to men wherin we muste be saued. Esa. 45 Act. 4.

¶ Nowe ye must knowe that fayth and confidence in the worde of God / dothe brynge vs vnto thys knowledge of goddes promyses to the whiche we ought only to gyue hede and by a stronge fayth / cleaue faste / and in nowyse flee from them / wylt thou then knowe whether thy synnes be forgyuen / and pardoned the or no: thou oughtest not to beleue me / though it were so that J promised the they were pardoned yᵉ / nether

yet also a thousande men with me / howe holye so euer they be / ye and though it were so that they wolde or coulde gyue vnto the all their holynes/merites and good workes / and wolde promyse to gyue their soule in gage for thyne / yet oughtest thou not to beleue them / nether yet to desyre in thy mynde any such thynges for that is none other/ but the denyenge of Jesus Christ and of his merites. But thou muste resorte to the worde of god and there heare the forgyuenes of thy synnes/ for fyrst it is necessary that the pure and syncere worde of god be declared vnto the/ & hys promysses in the holy scripture shewed vnto the. And thē afterwarde must thou wholy consent vnto them with thyne harte that the worde of god is true / & that he wyll not fayle of his promyses/but wyl fulfyl them vnto the to the vttermost poynte / yf it be so that thou canst finde in thyne herte vnfaynedly to beleue in hym / that he is the God of mercy & rightousnes / than mayst thou by thys meanesquyet and comfort thy con-

science

science / beleuynge that god whiche by his worde hath so sayd & promysed the / is faythfull iuste and can not lye ye and that he is also able to performe all that he hath promysed.

¶ And yf it be so that thou canst not so soone beleue after the herynge of goddes worde / then must thou diligently pray vnto God to gyue the fayth / for it is he only that can gyue the this fayth / as sayth our sauioure christ: No mā can come to me (sayth he) that is / no man can beleue in me / except my father which sent me / do drawe hym / praye therfore with a good herte / & no doute of it / he wyll surely here the in tyme conuenient / he hath promysed and wyl not fayle but kepe his promyse pray (saith he) and ye shall optayne your desyre.

Johā. 6.

* Cease not to pray yf thou canst not beleue at the first.

¶ But before that thou canste optayne remyssion of thy synnes / there must certayne tokens precede and go before / that is / to knowlege thy selfe a great and puysant sinner / and therfore to repent and be vnfaynedly sorye in thyne herte / consyderyng how wretched / that synne hath made the.

Sygnes precedynge dampnasyon of synnes.

And

And not to feare dethe.

And then to haue a full purpose and wyll in the/neuer more to synne (by the grace of god) but to take another way in kepynge of the lawe of God and obseruyng of his wyll and pleasure. And then at a certayne tyme yf it be so that thou be altered and turned in thyne herte vnto god and his worde (whiche thou ether hearest or readest) that thyne herte repenteth earnestly of thy synnes (as is sayd afore) then haste thou a very good begynnynge. Se that thou caste not that from the / but pray vnto the lorde diligently/that he wyl preserue the styll in such a good mynde. And loke that thou exercise thy selfe more and more vpon his comfortable promyse. And by suche meanes without faulte/ thou shalt optayne remission of thy synnes.

¶ And if it be so that thou canst not so soone beleue or be assured that thou hast forgyuenes of thy synnes/ yet dispayre not / but holde thy selfe fyrme and stedfast / put thy trust in hys worde / and he wyll gyue it the in a conuenyent tyme / as is before

sayd

sayde/for many tymes the synnes be pardoned and forgotten with god/ and yet he gyueth vs not so quyckly the grace to feale it/ he kepeth it yet hyd from vs/ to the entent that we shulde pray the more dyligently/and for because that he wyll preue the fayth that we haue towarde hym & to se whether we wyl be stedfast and not doute in his worde and promyse al though he for a season do prolong and dyfferre it.

¶ And euen so dyd our sauioure begynne his preachynge/ as we fynde in the gospel. The tyme (sayth he) is come/ the kyngdome of god draweth nyghe/do penaunce/ or repent and beleue the gospell/ whiche is as moche to say as. Amende your selfes/ take a nother lyfe/ And beleue these ioyfull tydynges/ so shall ye all be forgeuen/ and your synnes forgotten/ for this worde euangelion (that is to say) gospell/ is a greke worde and is as moche to say as good tydynges or a ioyous message. Mat. 1.

What the gospel is.

It was surely ioyful newes & glade

tydynges

tydynges / when worde came in to the worlde / that the tyme was come / in the whiche was borne the true Messias / and he come that was loked for so many thousande yeres and wayted for of so many prophetes / the whiche glade tydynges he dyd bringe hym selfe in to the worlde / that synners and publicanes which beleued / were delyuered from theyr synnes / hell was broken / heuen was opened / dethe was iudged / the deuel vanquysshed / & the pure kyngdome of God at hande.

¶ These ioyfull tydynges dyd he confyrme by maruelous sygnes and myracles here vpon the erthe / sealynge them with his bytter passyon and dethe which was him selfe / only the parfyte sacrifyce for the synnes of the worlde / to recõcile afterwarde eternally vnto hys heuenly father / the generacyon of mankynde / which before was vtterly loste. In suche wyse hathe he reconcyled vs / that whan so euer a synner commeth to receaue this ioyous newes and beleueth vnfaynedly / turnynge him selfe from

from his euell lyuyng/ all his offen-
ces are pardoned hym & forgotten/
and all hys synnes are layde vpon
the lambes backe/ for he it is that
was an offrynge and sacrifyce for
them and hath borne them with his
crosse/payenge al hym selfe and ma-
kynge full satisfaccyon for them.
¶ And of good ryght doth our lorde
name here thys tyme of grace to be
the kyngdome of god in the whiche
tyme suche a grace is plente and gy-
uen to man/ that synners lost and
dampned/ may euery houre returne
to God/ and be receyued vnto suche
a sure and certayne grace/ hauynge
pardon of all their synnes and mys-
dedes/ for all are forgotten/ man is
made the sonne of god: heyre with
Jesu Christe and of the kyngedome
euerlastynge.
¶ And that this is true by the wyll
& promyse of the almyghty creator/
one may shewe clerely by the holye
scriptur. Notwithstandyng we wyl
but only shewe a fewe places/ for to
declare that synne shulde let vs no
more/ to desyre for to dye ioyfully.

Eze.14. ¶ Fyrste God sayeth in Isaie. I haue sworne by myne owne selfe/ that the worde of ryghtuousnes and truthe shall go forth of my mouthe/ and it shall not returne vnto me a-
Hiere.1. gayne in vayne. Hieremy also in the parsō of god sayth I wyl watch vpon my worde/ for to fulfyl and accomplyshe it. Also saynte Paule
2.Ti.2. sayeth. Jesu Chryste remayneth al wayes faythfull and can not denye hym selfe And in many other places he sayeth the same.

¶ Laste of all/ yf thou wylt optayne any thynge of God or be at peace with hym/ thou muste counte him al myghtye and true. And alwayes where thou fyndeste his worde and hys promyse/ that thou be surely cer tyfyed and doute nothyng/ but that it must neades come to passe/ euen as his worde hath sayd. And there shall neuer be faulte nor delusyon on hys parte. Nowe there remayneth no more but that thou holde him not for a lyar/ or counte hys wordes false.

¶ Aboue al thinges thou must gyue hym thys honoure/ that he hathe

power

power to perfourme al thinges that he promyseth and that he can not lye/ for what thynge canst thou aske or optayne of god / whome thou holdest for a lyar? And what other thynge is it then to holde hym for a lyar / whan thou hearest his pure worde (whiche commeth out of hys mouthe) spoken vnto the/ and thou beleuest not that it shall so come to passe vnto the/as it promyseth?

¶ And for this cause search thy conscience before all thynges dylygently / howe great a syn thys vnbeleue and mystrustynge of god is in the/ that thou holdest him for a lyar/that thou canste not establysshe thy selfe and beleue hys wordes that are so cleare/ knowlege therfore & lamente thys desperacyon so greate in the / that thou arte so slowe / so dull and so farre without all vnderstandynge and wytte / that thou canste not beleue god hymselfe and that thou holdest the eternall verite for a fable and a lye.

¶ Praye with the father of hym

yt was possessed with an euel sprete saynge: Master socoure myne vnbe-
Mat. 9 leue/pray. I say/ and cease not / and he shall gyue it the/he can nether lye nor dysceaue any man. And holde thys thinge alwayes for truthe and stedfastnes / that where soeuer thou fyndest(in the holy scripture)the promyse of god / that kepe and holde / euen as sure as it were in thyne hãde Sooner shall heuen & erthe peryshe / then that goddes worde shulde not come to passe and be acomplysshed vpon them that surely trust in it ⁊

¶ And after that thou haste gyuen thys honoure vnto god that thou stakereste no thynge at hys worde and promyses/but that thou holdest them for very truthe / consydre hys sayenges & swete promyses/ which it hathe pleased hym to promyse vs/ and thou shalt fynde them so manye ye and so goodly / that thou shalt be conforted and haue suche consolaciõ on al sydes/that thou shalt not feare deth/nor the deuyl/nether any thing in heuen/erthe or hell. Of the which promyses we wyll here note some

places

places of the scrypture to our purpose / for to shewe the a meane to searche further/and if thou seke(with a true herte and entent) thou shalte fynde what is promysed the.

¶ Fyrst our sauioure sayeth. The sonne of mā is not come to dampne the soule of man/but for to saue it/he sayeth also in another place. The sonne of man is come to gyue hys lyfe for the redempcyon of many mē he speaketh also manifestly in the gospel of Johan these wordes. God the father hath not sente his sonne to iudge the worlde / but to the entent that the worlde myght be saued by hym. Luce. 9. Luce. 9. Mat. 10 Johan. 3

¶ Nowe what is this to say saue & not iudge: but to be delyuered from deathe and dampnacyon where as we were bonde to synne/for synne is the deth & dampnacyon of the soule. Synne is dampnacyon.

¶ Nowe he can not saue vs/excepte that synne be fyrst put out of vs / for as longe as synne abydeth in vs / so longe abydeth deathe and dampnacyon. The scripture sayth therfore/ that for thys cause apeared the son Johā. 3.

of god / to lowse the workes of the deuell. &c. seynge then it is so that Jesus Christe is come in to thys worlde for to take away synnes and lowse the workes of the deuel/seyng this (I say) is his entent and message / & the intente of Jesus Christe can not fayle/for his message (as ye know wel) abydeth euer fyrme & true

Rom. 3. Then hath he without doute / put away synne/and dampnacyon from all them that truste constantlye in hym and beleue that it is euen so.

¶ But this commeth by hym only/ of hys pure grace and mercy/ by the benefytes and merites of hym selfe / whiche is our onely sauioure / without any other meane or merite / for

Johan. 1 he only is the lambe of god / whiche hathe taken awaye the synnes of the worlde/euen as Peter sayd vnto the Jewes in the fourthe chaptre

Act. 4. of the actes. There is no healthe in any other/nether is there any other name gyuen vnto men / wherbye they myght be saued / but only the name of Jesus Christe / he sayethe also himselfe after that he was ryssen

from

from deathe vnto hys disciples. It muste nedes be(sayd he) that Christ suffre deathe and that he ryse agayne the thyrde day. And that repentaūce and remissyon of synnes be preached in his name to all nacyons and to al the gentyles. These are very confortable wordes and sayenges spoken of god hymselfe / whiche is the eternall veryte / therfore shulde we sette them in the depest of our hertes and truste stedfastly to them. Luce. 3.

¶ Also saynt Paule in the seconde chaptre to the Collossians sayeth God hath quyckened vs with Jesus Chryst / pardonynge vs all our synnes / and hathe put out the oblygacyon made agaynste vs in the lawe wryten/and that/ hath he taken out of the waye / and fastened it on hys crosse. what meaneth he by this? but that Jesus Chryste hathe put away the oblygacyon / of our dette / that is to saye / that we oughte for our synnes and hathe taken it awaye with hym on the crosse / and payed bytterlye for it / The whiche also is with vs / and wyll succoure Colo. 2.

vs/ In case that we wyll beleue hys worde / and that we can esteme hys bytter passyon / and his merytes so myghty & of so great valoure / that it is able to optayne for vs these aforesayde thynges.

¶ The prayer of our sauyoure Jesus Christ/ whiche prayed vnto hys heauenly father is herde and abydeth herde for euer more / when he prayde thus with many other wordes. O heauenly father I pray not only for these my dyscypples / but for all these that by them shall beleue on my name / wherfore thys toucheth euery one of vs/so farre as we can beleue and conceaue it in to our hertes.

Iohā. 7.

Act. 10.

¶ Also saynt Peter in. x. chaptre of the actes of the apostles sayth. Jesus Chryst hath commaunded vs to preche and wytnes vnto the people/ that he is ordened a iudge of the quycke and dede. And of hym sayth Peter thus mochе more/ all the prophetes beare wytnesse/ that thorowe hys name al they that beleue in him/ shal receaue remission of their sinnes

Sayns

Saynte Paule sayeth more ouer: by̆m whiche knewe no synne / God hath made synne for our sakes / that we by hys meanes / shulde be that ryghtuousnes whiche before god is alowed. 2. Cor. 5

¶ Be holde the Justice and ryghtuousnes which god demaundeth & requyred / for he requyreth none other ryghtuousnes or goodnes / then only that whiche abydeth and trusteth surely vpon the ryghtuousnes and merytes of Jesus Chryste / not regardynge or knowynge the ryghtuousnes or iustificacyon that many do seke in their owne workes. Goddes ryghtuousnes.

¶ Ye haue it also euen lykewyse in the thirde chaptre to the Romaynes we knowe that what soeuer the law sayeth / it sayeth it to them whiche are vnder the lawe: because / that our mouthes myght be stopped and all the worlde be subdued vnto god / because that by the deades of the lawe: no flesshe shalbe iustified in the syght of God / for by the lawe commeth the knowlege of synne. Nowe verely is the ryghtuousnes that cō- Ro. 3.

meth of god / declared without the fulfyllynge of the lawe / hauynge wytnesse yet of the lawe and of all the prophetes. The ryghtuousnes (sayeth he) no doute whiche is good before god commeth by the fayth of Jesus Chryst vnto all and vpon all them that beleue / for there is no difference. All haue synned and lacke the prayse / that is of valure before god / but are iustyfyed freely by hys grace / thorowe the redempcyon that is in Jesus Chryste / whome God hathe made a seate of his mercy thorowe fayth in hys bloude.

* Fayth iustefieth

¶ wylt thou haue a thynge more clearly spoken: sayth he not playnly that we are iustyfyed without our merytes: euermore affirmynge it to be onely by the merites of Jesus Chryste / by the ryche redempcyon that hath bene made by hym and in him / what is this to be iustified / but to be delyuered and made quyte of synne: for synne and ryghtuousnes are cõtrary the one to the other and they can not be one nygh another / if I be ryghtuous or good / I am delyuered

uered from syn and am made ryghtuous by the iustifycacyon which before god is alowed/ as is aforesayd.

¶ Can one neuer make vs beleue that our synnes be forgeuen vs in suche wyse that they in our departynge do nomore trouble our conscience and drawe vs backe from a toyfull wyll to dye: for when synne is put away and we be iustyfyed thorowe Jesus Chryst/ what can dethe do: But no man ought to vnderstande by this (when I say that syn is put away/ and that I am delyuered from synne by the ryghtuousnes of fayth) that I do meane by thys that there is no more in vs/ or that syn remayneth nomore in vs. Truly synne remaynethe alway in vs. But not so that it can dampne vs. I saye that in a chrysten man the rote of synne/ the euell mocyon and inclynacyon to synne and rancore and malyce abydeth not stronge in hym/ but departethe neuer wholy from vs/ vntyl that our fylthe flesshe be deed/ but I saye that they can not dampne vs/ for so mochе as we

Synne abydeth in vs: but not so ỳ it can dampne vs.

are

are in Jesus Chryste / and fyghte agaynst the remnaunte and dregges of synne / all though that we do wauer sometyme / perceauynge and fealynge that we be myghtely assayled of the temtacions of the flesshe. And I say not these thynges of my selfe / but saynt Paule sayth euen ye same.

* Ro. 8. There is no dampnacyon to them that are in Chryst (sayth he) whiche walke not after flesshe but after the spryte.

¶ Then there abydethe in vs alwayes / the resydewe and mocyon to synne / whiche wolde increase dayly more largely / but we shulde not gyue hym the brydle / nor let hym growe / That euell mocion muste we make subiecte vnto vs & breke hym of his purpose / walkynge (as saynt Paule sayeth) after the spryte / and not after the flesshe. And then there is no dãpnacyon in vs / for we are iustified by

* Ro. 8. the fayth of Jesu Christ / and delyuered from syn / that is to say / from all synnes which myght condempne vs. Neuertheles there abydethe alway in vs the roote and remnaunte

of

of synne / as is sayde / agaynste the which we muste fyght and resyste all our lyues longe.

¶ But the victory remayneth to our heade Jesus Christe/ by the lawe of of his holy spriete/ which maketh vs lyuely in hym/ and hath made vs fre from the power of synne and dethe/ In such wise/ that we shulde nomore feare ether death or synne / thorowe Jesus Christ/ which hath vanquysshed and ouercome the both / to our great profyte / and hathe reconsiled vs eternally vnto hys father / the whiche/ as our dere father also/ can not but deale mercyfully with vs / for the loue of our sauyour Jesus Christ his welbeloued sonne/ and by this meanes to put awaye all our synnes/ as though we neuer had cõmytted nor done them. Euen so with he promyse vs by the prophete Michee. 7. God is a god that wil shewe vs grace and mercy/ and wyll turne hym selfe towarde vs and wyll put away our iniquities and wyll caste our sinnes in to ye botome of the see. Michee. 7.

¶ Beholde these cõfortable sayengs

for

for they be certayne / sure true and immutable ye and the wordes spoken and come forthe from the euerlastynge verite. wherfore what shulde nowe let vs/but that we shuld be wyllynge to dye / yf we can thus beleue that we are made iuste / good and ryghtuous onely by the merite of Jesus Chryste and that our trespaces are by hym and in hym taken away / that they can nowe nomore dampne vs/ as is before sayde.

¶ And what remayneth nowe/ but that we shulde threaten deathe and not be afrayde of it / saynge with saynt Paule. O deathe where is
1.Co.15. thy stynge? O hell where is thy victory? ye we shulde yet bemore despytous of deathe / as of a thynge whiche maketh vs an ende of all our mysery / of the respdewe and dregges of synne / whiche is depely grafted in vs and wolde fayne growe ouer our heades (yf we looke not well to our selues) and holde it subiecte vnto vs / and constrayne it thorowe our heade Jesus Chryste/

by

To teache a man to dye
by whome we do altogyther.
¶ Thys is ynoughe agaynste the fyrste poynte / that is to say agaynst synne and the gnawyng of our conscyence the whiche and from the desyre of corporall deathe/the whych is nowe to vs nomore deathe. But thorowe the deathe of our sauioure it is made vnto vs an intraunce and begynnynge of an eternal lyfe / And for a fynall conclucyon / all the holy scrypture is full of suche lyke promyses of god.
And he that can
not satisfye
or con=
tente
hym selfe with these places of the scrypture / whiche we haue here alleged / he may searche further & fynde
many
mo.
*
¶ The seconde artycle.
The

THe seconde artycle dothe withdrawe vs frō a glade wyl to dye/ is the iudgemēt of God/ where we must gyue acomptes both of our deades and wordes in the day of iudgement/or whan we dye. As sayeth our sauioure Chryste: of euery ydell
Mat.12 worde that they haue spoken they shall gyue accomptes at the day of
2.Cor.5 iudgement. Also saynt Paule sayth. we muste all apeare before Jesus Chryste/to the entent that euery one of vs receyue/accordyng to the workes of our body / whether they be good or bad/saynt Paule saith more ouer/ we shalbe all present before the seate of Jesus Chryst/and euery one shall gyue accomptes for hymselfe.

By the which wordes it apeareth playnely/that we must gyue accōptes before god of our wordes & dedes. And these wordes do apeare to be very dyffycult and gyue vs greate feare. And without doute they be rigorus and fearful for a synfull conscience to bere / for they are the pure wordes of god/which shall eternally

be

be accomplyshed. And for this cause whā we be holde our selues wel consyderyng our wordes & our workes / and begynne to thynke / of the accomptes whyche we muste gyue and rendre / we fynde none other thynge in vs then synne and wyckednes / ypocrysie and vaunte bothe before & behynde. And moreouer besydes this / we knowe not halfe the malice and infirmyte that is in vs. And the prophete Dauid dyd complayne & prayppytefully saynge: O lorde who perceaueth his synnes / cleanse me from myne onknowne iniquityes. Psal. 18.

¶ For these and suche lyke wordes of god / we flye backwarde / fearynge greatly suche a terrible accomptes & iudge delyrynge euermore to haue our lyfe prolonged prynceypally / because it is wrytten / that in the syghte of God no man shalbe founde innocent or fautles. The whyche thynge also Dauid fearynge / sayde in his prayer. O lorde entre not in to iudgement with thy seruaunt for no man lyuynge shalbe founde ryghteous in thy syghte / lykewyse the holye pro- Psal. 14.

phet Isaie. O lorde (sayeth he) we are all made vnclene / and all our ryghtuoulnes be as a clothe wyche is arayd or soyled with the floures of a woman.

¶ Consyderynge these and suche other like scriptures and regardyng the grounde of our herte and after warde commynge to remembre the accomptes that we shal gyue we are wauerynge/doutful/heuy and troubled in our herte and cõscience. And pryncypally whan thys accompte semeth to be nyghe / ye and at our doore/and that dethe begynneth to threaten vs by some greate sycknes therfore desyre we to lyue longer / hoppyng to make great amendes/for our synnes(and to merite yet moche more)thẽ we haue dne afore times/ and then shall our conscience be better disposed to yelde these accõptes.

¶ And in this maner are many people sore abused / for there was neuer mã so holy / that was able to rendre or gyue suche accomptes by exterior outwarde workes before God.

Thou shalt do thy workes and arte bounde

To teache a man to dye
bounde to do thē/not after the flesh
but after the spyrete/to tame and cru-
cifye in the crosse with Jesu Christ
our heade thys synfull rebellyous
flesshe / or els we shalbe none of hys
membres & haue no parte with him.
¶ But by these meanes ye shall not Mat. 18
make your rekenyng clearc/ but are
bounde yet with greate dettes / and
shall come behynde hande well ten
thousande poundes. For ye harde Esa. 64
what the prophet Isaie sayeth here
before / that all our ryghtuousnes
that is to say/ all our good workes/
are before god as a fylthy ye or soyled
cloth with the floures of a woman.
Remembre well the wordes of our
sauioure Christ. when ye haue wne
all thynges(sayeth he)that are com Luce. 17
maunded you/yet say: we are vnpro
fytable seruauntes.
¶ Considre nowe howe nyghe thou
hast done al thynges that is cōmāu
ded the / and loke howe moch thou
lackest in accomplyshynge all that
is cōmaunded the/and so moch arte
thou worse then an vnprofytable
seruaunte. Nowe the very treuth is

that thou hast not done the hūdreth parte of that which was commaunded the. what name then shall one gyue the? there is no name euyll ynough for the/ where be come then thy good workes or thy merytes the whiche thou thynkest to gather to gyder for to come and gyue thy accomptes? where in also thou puttest thy trust desyrynge to haue thy lyfe prolonged yᵗ thou mayst yet do mo.

¶ Consydre howe farre wyde thou arte nowe and knowe for certayne that by nomaner of workes that thou canste do thou shalt be able to rendre and perfourme these accomptes nor no man that is borne vpon the erthe/ howe vertuously so euer that he hath lyued. The longe lyfe that thou requyrest and to be heled/ of thy syckenes can not opteyne the thys. Then is this yet all one thyng and perauenture worse/ ye thoughe thou shuldest lyue longer/ for the longer we lyue/ the more and more increase the tale and nombre of our synnes and iniquities.

¶ It was surely the deuell that dyd

fyrste

fyrste brynge thys saynge in to the erthe. The longer we lyue/the more we merite: yet sayth he treuthe and lyeth neuer a whytte / for we do merite in dede but it is hell where as he wolde vnder the coloure of holynes/ that as longe as the breathe is in vs we flye backe from God: and dye in great resystence and disobedyence of God. And so dothe he leade vs and drawe vs vnto suche a greate synne/ specyally in our ende / to the entente that we shulde haue thys great sinne of false merite besyde the feare of our accompte. And this syn was neuer knowne at any tyme/ for it was couered vnder the shadowe of goodnes and vertue to merite styll more and more. Sathans menyng was that we shulde merite hell / but we loked euermore for heuen by our merytes.

¶ Shewe me wherin are ye amended sence your last sycknes/ when ye thought that ye shulde haue dyed: ye are nowe ten tymes worse / haue ye not well merited: for a conclucyon / the lengher that we lyue / the

more we do offende god: and the soner that we dye / so moche the soner do we cease to displease god. Therfore exercyse thy selfe in the fayth vpon the worde of god / for there are none exteriour or outwarde workes / that can ether satysfye that myghty iuge or quiete thyne owne cõscience. ¶ Thou beynge falsely disceaued or abused mayst wel comforte thy selfe or suffre thy selfe to take cõsolacion vpon thyne owne workes or other mennes merites / so longe as thou lyueste here in thys worlde and also at thy departynge / ye and vnto the very dethe (as there be many that dye nowe a dayes / God gyue them knowlege in Christ) but suche a cõsolacion shall not comforte or guyde the longe. It shall not bryng the at all before the iudge. The iudge Iesus Christ knoweth none other merite / but his owne merite / whiche he hath merited vpõ the crosse / & a stedfast fayth & confydence in his worde only / as is afore sayde. Thy consolacyon muste come of that / for it is a thyng whiche wyl neuer leue the /

* Note.

the/but wyll go with the before the iudge/ wyll answere for the and wyl neuer suffre the to be confounded. As Ro.17. sayeth saynt Paule: who so euer beleueth on Christe shall not be ashamed. Of this (yf it please god) ye shal yet heare more / and also howe & to whom ye shall gyue your accõptes.

¶ Nowe must we vnderstande that god in the holy scripture speketh vnto vs of many thynges / and layeth them somtyme before our eyes/ spekynge only accordyng to his wrath and iustice. And agayne somtyme he speaketh vnto vs accordynge to his greate grace and mercy / he fylleth vs a cup of sower wyne/and afterwarde he gyueth vs a taste of the most swete and dulcet wyne/he hurteth and heleth/ he bryngeth also into hell / ye euen his very electe: but he leuethe them not there / he draweth them from thence out agayne/ yf thou hast foũde here a tast of bytter wyne/ search further & thou shalt fynde agayne a draught of the most sweetest wyne yt is possible to be had.

¶ He hath by these scriptures alleged

here before gyuen the greate feare and drede and hathe almoste cast the in to hell by the meanes of these terrybie accomptes which he demaundeth of the / but seke further in the worde of god & ther shalt thou fynde howe tently and fauorably he draweth the out agayne.

¶ Note fyrst of al howe swetely and louyngely he calleth the to hym / Mat.11. when he sayth: Come vnto me al ye that are laden or greued with any burthen / and I shall refreshe you. Arte thou nowe laden and in feare for this great accomptes that thou shalt gyue before god / and knowest thou no counsell nor helpe: come hardelye vnto me: howe small or poore a synner/how great or wicked a trespaser so euer thou be come vnto me and spare not. I flye not away from the/for I am come and sent for such peoples sakes/ I wyll ease you/ I shall gyue you rest and quyetnes.

¶ But thou mayst not reste in any other thyng / nor seke any comforte in any other man thou mayste not seke nor loke after any other conso-

lacyon

lacyon or sucoure in heauen or in erthe/but only in me. I am a gelouse louer/I wyll be thy only comforte / thyne only helthe/ refuge and consolacyon / for I haue the power only to be al this vnto the/ye and it is my wyl so for to be/and very moch hath it coste me to shewe the that it is euen so.

¶ To come then to these accomptes which we muste gyue / we ought to knowe that we haue none othete thynge to brynge with vs/ then dettes and trespaces/ beynge ten thousande poundes behynde hande / and not one farthyng to pay/for we haue not kepeth one commaundement as we oughte to do / wherewith we myght pay our lorde. And as touchynge thys we wyll se somwhat/ what the lawe requireth of vs. Mat. 18

¶ Fyrst of all our almyghtye god & creator cōmannded in the olde testament vnto the chyldren of ysraell: ye shall be parfyte / and without spotte with your lorde your god: he sayde also : be ye holy / for I am holye. Christ also cōmaūdeth in the gospel Deut. 18

Mat.8. and sayeth / be ye parfyte / as your heuenly father is parfyte.

¶ The pryncypall and great com-

Mat.22. maundemẽt is this: thou shalt loue thy lorde god aboue all thynges / with all thy herte / with al thy soule / and with al thy mygbt. Shewe me / who dare say that he hath kepte and obserued this commaundemẽt: truly there is no parson vpon the erthe that can do this / with all the power that he hath / It is not nether was it euer in the power of man / to do this. It is not possible also for the lawe it selfe to gyue man strenght to do it / all though it dothe commaunde it / for as saynt Paule sayeth the lawe bryngeth nothynge to perfectyon / nether dothe it gyue any power or perfectyon vnto man / to accomplyshe the commaundementes after suche a maner as it commaundethe them.

¶ But by the lawe commethe the

℟ Ro.7. knowlege of synne that is to say: by the lawe we knowe fyrste what is synne. And so by thys meanes is our workes and imperfectyon

shewed

shewed and declared vnto vs. And the lawe wrought in vs al synne. In such wyse that when we knowe our synne fyrste of all / then are we the more desyrous and gredye to do euell for the lawe dothe forbydde and prohibite vs that thynge which we dyd before / euen after our owne appetytes / without any resystynge or forbyddynge of the lawe.

¶ Therfore (as saynt Paule sayeth moreouer) The lawe sturreth vp in vs the wrathe of god. I denye then that thorowe it we shulde come to any perfectyon / for that thynge dyd wayte for another tyme It was of necessyte that Jesus Chryst hym selfe shulde do that thynge fyrste in vs and with vs. Thys was hys worke: to iustyfye vs and to gyue vs perfectyon / thys was the cause of hys comynge. As for the lawe / it wrought hys offyce in vs. It vttered sinne and made ye to be knowne and so by thys meanes in creased synne in vs / to the intente that the grace of Jesus Chryste myght fynde some

what

what to do / whiche thynge yf the
Gala.2. lawe coulde haue done/then dyed our
sauioure Christe in vayne as sayeth
sayut Paule.
Euen lykewyse is it of vs with the
afore sayde great and chefe cõmaun-
mat.22. dement/which is to loue God aboue
all thynges with all our herte / with
all our soule / with all our myght.
The whiche declareth playnely that
all our mynde/al our myght/ all our
herte/all our soule and reason/shulde
nether wo nor thynke any othere
thynge / but to haue god in remem-
braunce only and euer more to consy
dre and beare in mynde his loue/hys
benefytes/his grace/ his glory / hys
honoure and kyndnes. which thyng
it is not possyble/ for any man vpon
erth to do/with al ꝑ power he hath /
after the mynde of the cõmaũdemẽt.
¶ Lykewyse is it of the other com-
maundement whiche is to loue our
No man keapꝑth the commaundementes/ neyghboure / ye and that so well as
as our selfe. Shewe me nowe (yf ye
can) who is he that in al thyngs wth
to hys neyghboure as he wolde be
done to/ & gyueth him/lendeth hym/
assisteth

assysteth/ and aydeth hym in all his necessites/euen as he wolde that his neyghboure shulde do vnto hym in lyke case: who is he in the worlde that with all his humayne possibilite or strenght is able for to do this: where shall a man fynde nowe any (that after he knoweth thys commaundement / dothe the outwarde worke there of onely / for the loue of God and of his neyghboure) And then dothe not he fulfyll the lawe or commaundement / for he dothe not thys thyng of a pure and a wyllyng herte only for the loue of God. No he seketh more hys owne profyte there in or els he doth it to optayne heauen/ or for feare of hell. And (to be shorte) In al thynges that he doth or leaueth vndone/after the doctrine of the outwarde law/ he hath respect to heauen or to hell/and dothe it not purely for the loue of God.

as he ought to do.

¶ Nowe god requyreth & wyl haue the herte with the lawe / and is not satysfyed in the outwarde worke without the herte / he wyll that the herte do it/and that purely/and only

for the loue of hym. Nowe can no mā dysceaue hym therfore he regardeth / pryncipally the grounde and botome of our herte. And this is the intentyon bothe of the lawe and the lawe maker also.

¶ who is he nowe that can do thys with all the power that he hathe: of a treuth no man that is on the erth. And therfore is it true (as saynte Paule sayeth) that all the worlde is made detter vnto god. So that there is none outwarde saynt no holy or vertuous Pharisey (which thinketh or studieth to kepe the lawe as nygh as is possyble outwardly / that can accomplyshe or fulfyl any thynge at all before god. For they beholde not the mynde of the lawe.

Roma. 3.

Esa. 46

¶ Can suche a pharisei (thynke ye) satisfie or please god with suche outwarde deades: no truly they muste nedes be detters vnto god / as is afore sayde. And thus are all our ryghteousnesses & good dedes foūde / as it were a soyled or fylthy cloth defyled with the floures of a woman.

¶ But these men that we last intre-

ted

ted of whiche after suche maner do and mustre their gay glysterynge worckes outwardly: are the most perilous and worste to helpe / for they reken not them selues for synners / but contrary wyse they beleue that they haue great merites / ye & more ouer that they lacke nothynge / in so moche that they may parte with some of theyr good dedes to other sinners. They thynke that they shal yelde none other accomptes / then to bryng thyther the residewe of theyr merites / whiche were not bestowed on other men / and for them to be crowned. God gyue them knowlege and lyghten theyr hertes that they may se theyr madde blyndnes.

¶ For to gyue these accomptes then / there is but onely one councell / that is: that we dyspose our selfes (so longe as we are in thys presente lyfe) to lyue accordynge to the lawe of god as nyghe as we can / and dylygentely to seke after god and his worde in the holy scripture / and to exercyse our selfe contynually in this loue of god & of our

neygh-

neyghboure. And when we haue done all the beste that we can / that then we do yet knowlege and confesse / that we are moche worse then vnprofytable seruauntes / and that
Luce.17 we haue not done the one halfe. No not the hundreth parte of that which is commaunded vs / In as moch as we se that of a treuthe it is euen so.

¶ Let vs not then auaunce our power / nether extolle our merites or workes any thynge worthe / nor yet any other menues / whether they be in heauen or erthe / but only to truste vnto the merites and workes of our sauiour Jesus Christe our only mediatoure. And to holde vs stedfastly thorowe fayth vnto hym to rūne to him with a free curage and sure confydence / and to lay on his backe all our accomptes with all our dettes and trespaces / for vnto thys thynge he was ordened / prepared and eternally prouyded of hys heauenly father / to take and beare our synnes vpon him / and to answere for them.

1.Co.1. ¶ For (as sayth sayut Paule) Jesus Christ is gyuen vnto vs of god / and

is made our wysdome / our ryghtuousnes our iustificacion our holynes and redempcyon. So that thorowe the meanes of hym we shalbe able to gyue a iuste and true rekenynge for though we be full of synne on euery syde / yet is Jesus Chryste ryghtuous. Though we are so wycked and euel/yet is he holy and good though we of very ryght are dampned and loste/yet is Jesus Chryste saued/ ye the very helth and saluacion it selfe. It is he that is ordeyned(I say)and appoynted of god for vs / to be our ryghtuousnes wysedome / sanctyfycnge and redempcyon. 1.Co.1.

¶ Nowe our heauenly father (in thys his derely beloued son and for his sake/ wyl receaue vs as his well beloued chyldren / and wyll not requyre or demaunde ether dette or accomptes of vs any more/because we haue beleued in thys his son vnfaynedly puttynge our trust and confydence stedfastly in hym.

¶ But they which thynke to gyue any other maner of accomptes by any good dede or merites / whether

of them selues or of any other sayntes other in heauen or erthe suche people (I say) are sore abused and pyteously dysceaued / as ye haue sufficiently herde here before. These shalbe sore bounde to gyue their accomptes and to yelde a very strayte rekenyng of al theyr wordes & workes. These shall pay al euen vnto the vttermost farthynge.

¶ Vnto this people belongeth that fearfull and terrible accomptes that the scripture speaketh of. And vnto them that walke without feare after the flesshe/not lokynge towarde god nor his commaundementes/and dye euen so. These two maner of folke are they/which shal gyue this strayt rekenyng. And of them is the worde of god verykyed as touchynge the dredefull accomptes whiche muste be gyuen/as it is sayde before.

¶ And all though thys were sufficyente for the seconde article that we intreate of (that is to saye of the accomptes) so that euery chrystenman myght herewith be satysfyed / yet shal ye here by goddes grace/ how

Dauid in his .32. psalme dothe re-
cyte small artycles which wyll not
come cuell to our purpose in thys
place / he speakethe there of our ac-
comptes and of our acquyptaunce &
sayeth on this maner. Blessed are
they whose synnes are forgeuen /
blessed are they whose synnes are
hyd or couered / blessed is he to whō
god imputeth not his synne herebye
we se howe God our maker doth re-
ceaue in thre maner of wayes / the
accomptes / the reconciliacyon or sa-
tisfaction of our synnes / fyrst in par-
donynge the synnes. Secondly in
couerynge them. Thyrdly in not im-
putynge or comptynge our cuell dedes
for synne.

Psal. 32

¶ The fyrste is that al is satysfyed
vnto god & that he wyll not demaūde
any more actes for the synnes that
he hath pardoned whiche we beleue
surely to be payde / quyte and pardo-
ned only by his sonne Jesus Chryst
& by his merites / for of that thynge
which is once forgyuē / quite & payde
ther must nomore rekenyng be made
¶ And that it is true that synnes

are pardoned onely by the mercyes of Jesus Chryste we haue shewed sufficiently before/& of this is all the scrypture full/for our sauioure sayth hym selfe by his prophete Jsaie: I am he / whiche putteth away thy synnes for myne owne sake and I wyll not remembre thy iniquytyes.

✠ Esaie. 44.

Hiere. 31 And by hys prophete Hieremy he sayeth: I wil haue mercy vpon their iniquytyes and wyl remembre their synnes nomore. The prophete Ezechiell also speakynge in the parson of god sayeth. At al tymes whan a sinner turneth to me / I wyll nomore beare his iniquityes in mynde.

Eze. 3.

¶ By these wordes it is manyfeste that all is pardoned and forgotten / and all accomptes out of memory. Therfore sayth the prophete Dauid also: he hath not done vnto vs accordynge to our synnes / and hath not dealte with vs after our iniquyties / but as moche as differeth betwene heauen and erthe. And as farre as the easte is from the weste / so farre hath he set our synnes from vs. And euen as a father hath pytie vpon his

✠ Psal. 102.

sonnes

ſonnes (ſayeth Dauid) ſo hath God mercy on vs / for he knoweth our frayle nature. Nowe I truſt ye be contente as touchyng the fyrſt way whereby almyghty God receaueth accomptes of our ſynnes.

¶ The ſeconde way is in couerynge ſynnes by charite. The accomptes of them are made before god with parfyt loue and workes of mercy vn to our neyghbours / that is to ſay / to forbere and ſuffre theyr wekenes to gyue them almes / to ſhewe them comfort and ſuccoure / to gyue them good enſample bothe in worde and dede / of the whiche ye may reade in Paules epiſtles. So that the reke-nynge ſhalbe nomore demaunded: for our ſynnes are euermore hydde by the meanes of Jeſus Chryſt. In whoſe name / and for whoſe ſake on-ly we do theſe workes. Nowe he that is feruent in the loue of god wil loue alſo his neyghboure and couer his fawtes. As ſaynt Peter ſayeth: aboue al thinges haue loue one with another / for charite dothe couer the multitude of ſynnes. Salomon alſo

sayth that loue couereth al synnes.
Through mercy and fayth are syn-
1.pe.4. nes forgyuen vs but loue cõpelleth
vs to forgyue other men theyr syn-
nes. Acordynge to this sayeth saynt
Jaco.5. James: my brethren / yf any haue
erred and fallen from the ryght way
and another of you dothe retourne
hym vnto the true knowlege: let the
same knowe / that he which conuer-
teth a sinner frõ goyng astray out of
his way: shal saue his soule frõ deth
& shal hyde the multitude of synnes.
¶ Thus ye here how that loue wth
couer synnes and that god had pro-
mysed forgyuenes to all them / that
forgyue their neyghbourers. Nether
wyll god requyre any accomptes of
suche men / for the fayth and stedfast
truste that they haue only in Jesus
Christ / in his merites and satysfac-
cyon / is the cause why they do any
thynge that please god. And the be-
nefytes & loue of Jesus Christ (with
ỹ which he loueth vs) couereth & hy-
deth al our wekenes & imperfection /
so that god his heuenly father wyll
not se nor knowe any fawte in vs.

And

¶ And therfore my derely beloued brethren & sisterne let vs betake our selues euermore vnto god with all our good dedes & workes/in a parfite hert/in true fayth & loue of god & our neyghbourers/suffryng our celestiall creator and faithful god from hence forth to care for vs whether that it please him that we shal yet remayne separate styll frō him in this vale of misery/or that it be his wyl to cal vs to hym in to eternall rest: beleuynge parfytly that his eyes are alwayes vpō vs/ holdyng vs & caryng for vs as his welbeloued chyldren / for the loue of his son Jesv Christ/ In whō we are beloued and trusted. And for this cause let vs yealde our selues wholy in to his handes and commytte our selues all to gyther vnto hym bothe bodye and soule: beynge sure that whether we lyue or dye/ we be his and pertayne vnto hym. And therfore lette vs with a pure herte and myndeclaye vnto hym: o father thy wyll be fulfylled in erthe as it is in heauen.

¶ Here to may one also alege the

Johā. 5. Wordz of Chryst in Johā: verely verely I say vnto you/he that keapeth my wordes & beleueth on hym that sent me/hath lyfe euerlastynge and shall not come in to iudgement but is escaped al redy from dethe to lyfe.

¶ Lo: ye here yt they shal not come in to iudgement and by this meanes haue they none accomptes for to make/nether are they called therto/ for they are all redy passed from deth vnto lyfe. Consyder also that our lorde sayeth not he shall passe from dethe vnto lyfe/but he is passed all ready from deathe vnto lyfe/for a chrysten man whiche is not fayned: is as sure of that which our sauiour here speketh/as though it were done al redy. The fayth and loue in Jesu Chryste the kyndes where with he loueth vs: that saueth vs/hydeth al our synnes purchaseth pardon & for gyuenes of all our iniquityes/and quiteth vs of our accomptes.

¶ Thyrdly god wyl not impute nor reken our synne to vs/therfore shall we gyue none accomptes of thē for in Jesus Chryste and thorowe the

meanes

meanes of hym / they shalbe put away / quyte and pardoned for euer without any accomptes.

¶ And that it is truthe that god dothe not impute nor reken our synnes vnto vs / we fynde in many places of holy scriptur / for saynt Paule sayeth: al thynges are of god which hath reconciled vs vnto him selfe by Jesus Christ / for god was in Christ reconcilynge the worlde / not imputynge theyr synnes vnto them. Colo. i.

¶ Here ye se howe god dyssembleth and wyll not se the euell dedes of our imperfectyon and wekenes / & rekeneth them not for synne / I meane of vs yᵗ are in the fayth of Jesu Christ hys sonne. And as sure as it is that he imputeth not our synne vnto vs / so sure it is that we shall gyue none other accõptes for thē / thē Christes bloude & merites: wherby (as saynte Paule sayth) we are brought in to ꝑ fauour of god his father which doth count vs without spot in his syght.

¶ Jesus Christe thorowe the great loue that he bare vnto vs / toke our synnes vpon hym / payenge derely

for them. As Isaie had prophecyed long before how that god had layed al our synnes & trespaces vpon Jesus Chryst sayenge. Truly he (meanyng Christ) dyd beare our sorowes & suffred our myseries/he was woũded for our iniquities / and humbled for our synnes.

Esa. 53. ¶ Beholde I pray you howe the pphete speketh here / as though the thyng had bene done all redy/which was fulfylled in so many hundreth yeres after. Consider howe he saith: he was wounded/he hath borne / he hath take away our iniquities. For the saluacion of mankynde was frõ the begynnynge preordynate in the wyl & ordinaũce of the father/which he purposed to worke and w. In and by his derely beloued sonne / for he knew that we were the worke of his handes/though all that is in vs / is vanite/ falsede/ypocrisy & syn. Therfore was it nedefull yᵗ he shulde ordeyne another saluacio then was in vs/& that by one mã/whom he shuld ordene to helpe all other men/whose nature was so corrupt & poysoned in

Adam

Adam that they shulde haue remayned in it for euermore / yf the mercy of God in Christe had not bene so plenteous.

¶ Our nature was so corrupte & be nomed by ye fyrst syn of Adam / that syn abydethe in vs and is made our possessyon and heretage / so that by nature we are al the chyldren of godes wrathe / and can do nothynge of our selfe but syn / not able to thynke a good thought.

¶ Against this hath god our father moste mercyfully taken vs to hys grace / in one and by one man Jesus Christe / so that he is of power to excuse our corrupte nature & the workes therof in the syght of God / against al maner of cõplaynt ẏ syn or dãpnaciõ can make against vs. For as sayntꝑ Paule sayth: like as by the syn of one man dãpnacyon is come vpon all men so by the iustice of one man / is the ryghtuousnes of lyfe come vpon all men. Epße. 2. Roma. 5.

¶ Here is it playne ẏ god receueth our accomptes in pardonyng / couerynge & not imputynge our synnes to vs.

vs. And all that by the meanes of Jesu Chryste/ thorowe whome also he is to vs a louynge and a merciful father whose nature is pure louyng
Ps. Psal. 44. and kynde. As Dauid sayeth: hys mercy is aboue all his worckes. And god him selfe sayeth/the same by his
Esa. 54 prophete Isaie for alytle season I haue forsaken you / but I wyll gather you to gether agayne in my greate and myghtye mercy. And for a mynute haue I hyden my face frō you / but in an euerlastynge mercy & grace / I haue pytie vpon you and haue shewed you kyndnes and fauoure. These wordes be spoken by hym that is your sauyoure redemer and lorde. And afterwarde he sayth.
Eze. 45 The mountaynes shall passe. &c. but my mercy and grace shall not departe from you and the conuenaunt of my peace shall not be taken from you. The lorde your God hath sayd these thynges: euen he whiche hath mercy vpon you.

¶ Saynt Paule sayeth also. Be it
Act. 14. knowne vnto you ye men and brethren/that thorowe hym (meanyng

Chryst

Chryste Jesu) is preached vnto you forgyuenes of synnes. And by hym are all that beleue/ iustyfyed by the lawe of Moses.

¶ These wordes be very playne/ sure and comfortable/ and well worthy to be groũded in a chrysten mannes herte/ therfore let vs that are chrysten (as sayntꝑ Paule sayeth) flie vnto god the father with a stronge confidence and with a stedfast fayth/ & vnto the throne of his grace (euen Jesus Chryste our only mediatoure and reconciler of goddes wrathe) apoyntynge hym to be our satisfactoure and paymaster of our accomptes. And without doute we shall fynde a perpetuall pease in our conscience with reste and quyetnes in our soule. Hebre.7

¶ For this cause dyd he shedde his bloude/ suffrynge so shamefull and bytter dethe/ to the entent that we shulde be without spot or wrynkle/ made pure and fre by him/ to be presented and offred vnto his celestiall father in the houre of dethe and at the day of iudgemẽt. Therfore saith

sayntꝑ

saynte Paule more ouer: that Jesus Chryste hathe reconcyled thorowe his bloude vpon the crosse / all that is in heauen and erthe. And vs also (whiche were his enemes in our vnderstandyng / in our wycked and euel workes) hathe he reconcyled by the body of his flesshe and by his dethe / to the entent that he myght offre vs vp in the syght of his father / holy & without fawte if so be that we abyde in the faythe / and truste stedfastly in hym / and turne not away from this hope of the gospell.

Colo. 1.

¶ By al these autorytes it is nowe clere ynough / that we shal not be rebuked and discoraged of the iudge Jesus Chryste vnto our dammage & vtter cõfusion. But euen as Christ Jesus hath made vs holy and blameles / and as he our hede is without spot or wrynckle / all pure / clene and holy. So in hym and by hym / we which are his membres / shal departe without spot or fawte / beynge pure and sanctifyed and no maner of accomptes shalbe requyred of vs.

Colo. 1.

¶ And thus shall we come to knowlege

To teache a man to dye

lege how these scriptures of gyuyng the accōptes ought to be vnderstande that is to say/for the exortacion and sturrynge vp of the electe/ & to shewe them their wekenes / howe vnable they are to gyue such accomptes as the lawe requyred of them. And so by these meanes to cause them to mourne & sygh for helpe & soucoure of god for they can fynde nothyng in thē selues but only great dett̄s/great synnes/and(to be short)all euel. And to the intent ꝑ they may rūne vnto such a sure confortet & so certayne a succourer/as is Jesꝰ Christ of whome they may be bolde to requyre any nedefull thynge that they lacke. ✠ Ro. 8

¶ And then as for the infideles and such persones as haue no fayth nor trust in Christ / which thynke to satisfie the iudge with outwarde workes and therby to come vnto the ende of theyr accomptes. And as for them also that lyue neglygentlye and fleshlye / haupnge no respecte to God nor vnto hys lawes nor suche accomptes as he demaundeathe. Unto suche people it is

sayde

sayd before that they must gyue such a rygorous accomptes to the greater feare and more dampnacyon of them selfes. And as concernyng the fyrst sort/ yf they regarded wel them selues/howe that al is nothyng that is in their power they myght haue an occasyon to leaue all to gyther waytynge onely and trustynge stedfastly in the merite of Jesus Christ. And the other to auoyde their dampcyon / wolde leaue theyr synnes and iniquities fearyng the rygorus iudges the strayte accõptes that are demaunded before the which iudge(yf it be so that they wyll not receaue the grace of god in tyme conuenyente and whyle they may)they shall yelde such accomptes and rekening/ that they shall neuer be able to pay it. As it is written in Job. They shal recompense & lamente all that they haue done/and that shal neuer come to an ende. Isaie sayeth also: theyr
Mar. 5. fyer shall neuer be quenched. Therfore (as our sauioure Christe byddeth vs in the gospell) let vs take payne to agre with our aduersarye

whiles we are in the way with him. That is to say with the word of god whiche dothe euermore reprehende vs and is alway agaynst vs. For yf we wyll not loke circumspectly and agre with it/ we shal be cast in to the pryson of hell and shall not departe from thence / vntyll we haue payed the vttermoste farthyng / whiche is not possyble for vs to do / and therfore muste we abyde there for euer. ¶ These two maner of people sayth the scrypture shal yelde these accomptes / and it is to be vnderstande of them and toucheth thē only whiche wyl not here god but despyse his cōmaundementes and wyll not lyue after them. Nowe haue ye estemed and valued Jesus Chryste and his merites / to lytle for them / not seakyng helth only by him/ but bryngе in their merites / and hope to be saued by them. Therfore shall they for euer be dejecte and forsaken of god and his son Jesus Chryst: haupnge no helpe to gyue thys acomptes so terrible/but them selues only and so to satysfye it without the helpe or

conforte of any other man / as reason is.

¶ Therfore let vs gyue diligence so longe as we are yet in this lyfe / to agre & acorde with the worde of god which is our contrepartye / & to lyue after it as nyghe as we can / exercysynge our faythe in the same worde and encreasynge it from day to day in parfyte loue and charite of our neyghboures without ypocrysye: with ful purpose and intention so to remayne.

¶ And yf it chaunce at any tyme that we do fall or slipe and fynde no remedy in vs to fulfyl the worde / we may not for that be dyscoraged or dyspayre / but beleue that Christ Jesus is set & ordeyned to accõplysh it for vs (as we haue herde sufficiently here before) takyng al our iniquities vpon him with so great a passyon & dethe not only for vs / but for al men that beleue in his worde & trust surely in him / for these shall not come in
Joha. 5. to iugement or gyue any accõptes / but are passed all redy (as sayeth our sauioure) from deth vnto lyfe. Thys

To teache a man to dye
is sufficient for the seconde article.

¶ The thyrde Artycle.

THe thyrde Artycle or cause wherfore we dye not with a good wyll / is (as we sayd before) ignoraunce/which is that we knowe nether are sure whyther we shall go after we be deed. Upon the whiche poynte we shall not neade to speake moche vnto them that vnderstande the two fyrst articles / for this folowethe the other two of necessite. But they ꝑ are not instructe in the other two / and knowe not nether wyll knowe this presente saythe / I can not tell howe to satysfye suche people to cause them beleue. And I wolde fayne aske them yf they haue any faythe in God or yf they beleue ꝑ there is a god/& that there is a nother life euerlastyng after this/or yf they beleue that god hathe created them to suche a lyfe / and ordeyned them to dwel eternally with him after this life/I suppose they wold saye. Neuertheles as they perceaue no

fawte in them / and as they fele no fynne in their conſcience: euen ſo ſay they: we beleue that we ſhal come to heauen after this lyfe. And therfore I ſay / yf they were wel taughte in the two fyrſt poyntes / it ſhulde be no neade to ſpeke moche of this thyrde / for that wolde folowe the other well ynoughe.

¶ But for the multitude of ſymple people ẏ are not taught in the two fyrſte artycles / beynge from their youthe lerned and accuſtomed to ſtande in feare and dreade of the greuous day of iudgement and dethe / ſomtyme by hell / ſomtyme by purgatory / and ſomtyme troubled with the feare of the deuell and howe he ſhall aſſayle vs at the houre of deth / and thrugh the terrible dethe it ſelfe and the payne thereof / of gyuynge a ſtrayte accomptes / of a rygorous iudge and ſuche lyke doctrines. For theſe I ſaye / for the conſolacyon of the ignorannte and for the confyrmacyon of thys thyrde poynte: we ſhall brynge forth auctorities of holy ſcripture.

¶ And it is to be noted that these doctoures & preachers whiche haue on this maner taught the people & knowe no way to bringe thē to well doynge and to lyue vertuously / but by suche a feare / they greatly erred / and haue bene to longe them selues out of the ryght waye / to leade the people of god and to make a true chrysten man / for by thys meanes they haue brought farther frō god : all them that they haue taught .

¶ The true way was once and is yet / that oughte and is bounde to leade the people to the loue of god fyrste and before all other thynges . Euen as the fyrst commaundement sayeth : that we shall loue our lorde god aboue all thynges with all our herte . &c. for why he is euermore our dere father / and we are alway his chyldren and heyres so longe as we are founde in the fauour of Iesus Christ his sonne / and in good purpose to lyue from henceforth after the wyll of our dere father . This is the fyrste stone and foundacyon that ought to be preched vnto the people

and gyuen them to vnderstande and made to beleue. And than / all that is founde in the scripture correspondente to this (that is to say vnto the sonne of God) shulde be declared for the increace of faith and trust in god and loue to our neyghbours whiche immediatly folowth ỹ loue of god.
¶ One may preache vnto me longe ynough of hell / of the deuell / of gyuynge a strayte accomptes / of a rygorous iudge and suche lyke thyngs or euer I can haue a loue to god / for they shulde rather make me drawe backe from god and brynge me to haue suche a conslayte / that I shulde alwayes be afrayde of god wyllyng to abyde styll in this lyfe / or els to dye as beastes do in body and soule & so by that meanes to escape dethe / hell / the deuyl / and that dredeful accomptes also in the day of iugemēt.
¶ Therfore / I say / we must begyn on another facyon to make a good christen man / in shewynge hym the grace fauour loue with the kynde & fatherly mercy of god our father. Also that the same dere father of

oures/ besydes that he dothe pardon our synnes(as is before sayd)he dissembleth and maketh as though he sawe not our euel inclinacion to syn/ whan we are so strongely assayled agaynste our mynde and wyll/ reken them all satysfyed and payde/ in and by the merites and bitter passyon of his dere son Jesus Chryste. So that by these meanes/ there is nowe nether synne nor dethe deuell nor hell nor any other thynge/ that can disturbe vs or gyue vs any other thynge that can gyue vs any more drede or feare.

¶ For after that ye know what syn is taken awaye/ what drede or feare can deathe make? ye se nowe that deathe bryngeth great profyte/ In so moche that it sendeth you vnto a nother lyfe that is moch better than this is. And it seruyth you for thys purpose:to kyll your synful flesh/ so that it cã not let you nor drawe you any more vnto sinne/that ye beynge delyuered from that may offende god nomore/ but may without let or impediment serue hym for euer.

¶ Moreouer whan synne is forgeuen and Chryst Jesu hathe taken it vpon hym/what can al the deuylles in hel do to yourye hell it selfe/what can it do? And yf hell can do nothynge/what can purgatory do/yf there were any such as we haue feared so greatly thys many yeares? which purgatorye though it be but only an ymaginacio of false ypocrites: and no fiar in very dede yet many men stande in more feare of it/ then of the fyare of hell/so cuell are we instruct and taught/but our synnes haue deserued it.

¶ For to say then some thynge for the consolacyon of the symple and to confyrme this presente artycle: euery chrysten man ought to knowe very natural deth is no other thyng of it selfe but a dreame or a slepe/and one dyeth euen as it were a mā that sleapeth. So that as a man dothe slepe without payne. Euen so shall deth come whan it pleased our lorde/ and brynge with it no payne or sorowe/for that doth alwayes the syckenes brynge whiche commethe with

deathe

To teache a man to dye
death and one mannes deth is more
paynefull then another / euen after
as the dysease or sycknes is.

¶ It is of a truth & a natural thyng
that the soule and the body departe
not wyllyngly asonder / but wolde
fayne abyde styll ioyned togyther
one with immortalite and be sent in 2. Co. 5.
to another lyfe without departynge
the one from the other / as saynte
Paule sayth. And as touchynge our
nature / we can not depart from this
lyfe without greate feare and ter-
roure for suche a separacyon of the
body and soule which were so natu-
rally ioyned togyther of god in one
naturall knot.

¶ But a true chrysten man whiche
is nowe another maner of thynge
then a pure naturall man & sauoreth
otherwyse then a very carnall man
(whiche chrysten man hathe know-
lege also of hys maker and of hym
selfe) knoweth vnto what ende he is
ordeyned / not for to lyue here as he
lyueth nowe / but to lyue aboue eter-
nally with his creator and god. And
this is the wyll and ordynaunce of

god in vs all/ that we muſt fyrſt dye in our body/and afterwarde immorꝛtally to ryſe agayne with our bodye & ſo to lyue with hym forꝛ euermoꝛe. And therforꝛe he hym ſelfe wolde go beforꝛe and dye/and wolde be the fyrſt that roſe from deathe.

¶ So that a chꝛyſten man/ whiche knoweth this to be euen ſo and beleueth it ſtedfaſtly/ pleaſeth god very well/and foloweth his mayſter wyllyngly: fyrſt to death and after vnto the reſurrecyon/acoꝛdyng vnto the good mynde and oꝛdinaunce of god.

Ioha.8. And it ſhal come vnto him as Chꝛiſt ſayeth/ he that keapeth my woꝛde ſhall neuer ſe deathe/ ſo that ſuche a perſon ſhall not ſe noꝛ taſte death at all haupnge onely his eyes and his harte vnto the other lyfe and to ſuch an eternall fruicion of God/ where to he knoweth that he is made and oꝛdeyned/therforꝛe vpõ Goddꝛ woꝛde and pꝛomyſes/is al his hope & truſt.

¶ To this I counſell you/ ſuffre no mã to bꝛynge you in to any terrible feare oꝛ dꝛede of deth/foꝛ of a truth it is not fearful vnto a faythful chꝛiſtẽ

to whome we wyll or at least which laboure to be such and to come there to / we speke not vnto thē that haue but only the name.

¶ It is very true that an vnbeleuynge parson or a false christen man hath at his deth terrible fere/seynge that all his lyfe longe he hath great drede that he shall be separate eternally from the face of God / & wayteth for the paynes of hel which surely he thynketh for to haue.

¶ But deth bryngeth him not this/ for it commeth of his synfulnes & remorse of conscience / and of the infidelite and desperacyon whiche he hathe / for he seeth nowe that suche terryble feare commethe vpon hys necke / which as long as he lyued he wolde not beleue: nor passe vpon it/ but nowe it commeth vpon him and aprocheth a pase. Therfore must he nowe beleue it whan he begynnethe to tayste the terroure & dede/ with the payne also which ỳ sicknes bringeth

¶ Is it any maruel then that suche people loke fayntlye in theyr rages and rayes / & many tymes pitcously

dyscomforteth them selues at theyr ende / whiche beynge desperate dye without anye helpe or socoure:
And whā many men here or se that some folkes dye of this maner / they lay all the fawte vnto deathe / which they ought to ascrybe vnto the conscience and syckenes. And this is the cause that deathe is described and paynted so terribly & with so grym a face or vysage. But what belongeth this vnto a true and faythfull chrysten man: truly nothynge at all for he seeth that all is otherwyse: he knoweth that hys conscience is in god and set sure in his word so comfortablye / dothe he beleue thorowe Jesu Chryste / his synnes are forgyuen and pardoned hym / and that he is the chylde of god & heyre of eternal lyfe / hoppynge surely that he shal chaūge this present lyfe for another whiche is without comparyson better and speaketh not of any feare or drede of deathe.

¶ And yf perauenture there come vpon hym at any tyme any phantasye of synne / hell or of the deuel / he knoweth

knowyth the waye to turne streyght to Jesu Christe and set hym before his eyes / after the maner as hathe bene ofte sayed here before / so shall suche a phantasie vanysche awaye by and by. Nether hathe he any other melancoly or greke/but only such as his sycknes doth cause him to haue.
¶ Dethe at his houre commeth vnto hym (as is afore sayde) without any fere or greke/ euen lyke a dreme/ or as a man which whan he slepeth can not tell that he is sleppynge. So dothe he slepe and reste in the lorde. As we fynde wrytten of dyuerse holy men whiche in their departynge and deathe haue swetely slepte in the lorde / and as we se dayly in the departyng of many good mē/which dye as peaceably as they slepe naturally.
¶ Nowe is it conueniente that we speake of our mansyon after thys deathe/acordynge to holy scripture/ that we may se what it sayeth therof. Fyrst saynt Paule sayth: though our outwarde man (that is to saye our body) do perysche and dye/ yet the

inwarde

inwarde mā is renewed day by day / for our exceedyng tribulacyon which is momentany & lyght / prepayreth / an eternall glory vnto vs / whyle we loke not on the thynges whiche are
2.Co.5. seen but on thynges whiche are not seen / for thynges which are sene / are tempozall / and thynges whiche are not sene / are eternal. we know (saith he) that yf our earthy mansion (that is our body) were distroyed we haue buyldyng ordeyned of god / an habytacyon not made with mannes handes / but eternall in heuen. And therfore syghe we / desyryng to be clothed with our mansion which is from heuen / yf it happen that we be founde clothed and not naked / for as longe as we are in the habitacyon of our bodye we syghe and are greued / for we wolde not be vnclothed / that mortalite myght be swalowed vp of lyfe. But he (sayeth saynt Paule) that hathe ordeyned vs vnto thys thynge / is good whiche of hym selfe hath gyuen vnto vs the ernest of his spyrete / we are alwaye of God there and knowe well that as longe as we

are in this body/we are absent from God/ for we walke by fayth in him/ and not by visible thynges. Neuertheles we are of good confort/ and had rather be absent from the body and to be present with god/ here was the herte of a true Christian/ that spake of this maner. And so ought a preacher to teache other men that they may knowe God/Christ/themselues/ and the very true profession of their baptyme/ so that they may haue a better wyll to departe hence and to be delyuered from thys stynckynge fleshe. And so ought euery man to examyn himselfe yf he haue suche a desyre or no/ for so moch as he lacketh of suche a wyl or desyre/ so farre is he of from a true chrysten man.

¶ Saynt Paule sayeth more ouer: ye are nowe nomore straungers or pylgrymes/ but citesens with the sayntes/ & of the houshold of god/ buylded vpon the foũdacion of the apostles & prophetes by Jesus Christ He sayeth also in another place: ye are come vnto the mount Syon and Ephe. 2.

to

to the citie of the liuynge god the celestiall hierusalem and to innumerable syght of aungelles and to the congregacion of the fyrst borne sonnes which are wrytten in heuen and to god the iudge of all / and to the spretes of good and parfite men and to Jesu Chryste the mediator of the newe testament.

Haue we not nowe spoken plaine ynough of our mansions after thys
Hebr. 12 mortall lyfe: that is to say: that we shalbe of the housholde of god / citizens and possessors of eternall lyfe / with an innumerable nombre of an-
Mat. 25 gelles and sayntes / and that we shal remayne and possesse eternally the kyngdome of heauen and the cite of the lyuyng god that celestiall hierusalem / where vnto Jesus Chryste hym selfe shall call vs at the day of iudgement / sayenge / come ye blyssed children of my father possesse the kyngdome of heuen which was prepared for you before the begynnyng of the worlde / he hath also promysed
Joha. 4 that he is gone before vs to prepare vs a place / and wyll come agayne

for

To teache a man to dye
for vs and take vs with hym / to the
entente that where as he is we may
be also eternally / who wolde nowe
knowe more of the place or beynge
after this lyfe: are we not contente
with the mansyon of god / where as
his sonne hath prepared vs a place:
by whome and in whome we shall
perpetually be one with god.
¶ Therfore such a place or abyding
muste neades exceade all other pla-
ces and lodgynges that a man can
thynke or his herte can ymagin / for 1. Co. 5.
there was neuer tonge yet that was
able to speake it / nether shalbe. As
sayntt Paule sayeth & as Isaie sayde * Esaie.
long tyme before. No eye hath sene / 64.
nor eare herde / nether hath it entred
in to the herte of mã / what god hath
prepared for them that loue hym.
Unto the which ioy we pray him to
lede & conducte vs of his only grace
and mercy in Jesu Christ / thorowe
the knowlege of him & of his worde
and fulfyllynge of his wyll
nowe and euer.
Amen.

And not to feare dethe.

¶ This shall suffyce for the thyrde Artycle.

¶ The Conclucyon.

I Suppose ỹ by this doctryne / euery chrystien man shalbe cõtented and well instructe in the time of deathe to put awaye from them these thre afore sayde impedimentes / so that I truste in God they shall not nowe lette him nor drawe hym backe any more from a ioyfull and glade wyll to receaue his corporall deathe/but shal wayte for it pacientlỹ and with a good wyll/whan so euer our dere father calleth hym there to/for by it (as it were thorow an entry) leadeth vs vnto an other lyfe a thousande folde better. And so delyuereth vs from al misery and dyspleasure / from all daungers and out of the handes of al our enemies: beynge certyfyed by our fayth / that all thynges whiche coulde hurte or hynder vs / whether it were synne / deathe

deathe deuell or hell: are all to gether vanquesshed and ouercome/ beyng tourned to our profyte. The accomptes is paste/ the iudge is apeased/all dettes are pardoned/for gotten/quyte/satysfyed/ and payed/ and there is nothyng founde dampnable in vs/ because we are in Jesu Chryste and in his faythe/ as it is sayde sufficiently afore.

¶ But it is alwayes to be noted/ and this shulde we kepe well in memory/that we haue al these thinges onely by Jesus Chryste whiche is our heade/and we his membres (I meane) that be Chrysten/not all they that beare the name/ for by a louynge fayth we truste and reste us vpon hym and his blyssed worde/ knowynge that he is lorde of lordes/ a mightye emperoure aboue al that are in heauen hell or earthe. whiche hathe gyuen vs all these thynges of his mere liberalite/ without anye deseruynge of vs/ but thorowe hys loue and kyndnes. And hath optey-ned it for vs of hys celestyall father by his precyous bloude. The which

thynge because we beleue it is true/ and knowe that it is so/ al feare and drede goeth from vs.

¶ And by this meanes god worketh agayne in vs/a feruentnes and suche a loue towarde hym/ that we tourne all thynges to hys prayse and honoure whiche hathe shewed vs suche kyndnes and loue/ beynge of nature his very enemyes.

¶ Therfore let vs contynually applye our selues agayne to please him/and to leaue all that we knowe dothe displease hym.

¶ But because that by the reason of thys synfull and stynckyng flesh/ we are daylye troubled and inclyned to euell which doth with drawe and hynder vs so to do / therfore lette vs call for hys helpe and desyre with the apostle Paule (as it is sayed before)that this mortall body may dye and be distroyed/to the entente that we may serue god and be obedyente euer more vnto hym without anye lette. And as longe as we haue here to trauell bearynge

this

And not to feare dethe.
this synfull flesshe aboute with vs/
let vs resyst dayly and fight against
the euell inclinacions therof
to the entente that
we may holde
her vnder
the bry-
del/
and so contynewe valeaunte
captaynes. In and
by our heade Jesus
Chryste. The
whiche
thyng
God
our celestyall father
graunte eter-
nallye. A-
men.

Here endyth a lytle treatyse
to teche a man to dye/and
not to feare dethe.

C : Imprynted at London in Flete-
strete/ by me Roberte Red-
man/ dwellynge at
the sygne of
the
George/ nexte to Saynt
Dunstones
church.